

"B. The stern to govern the ship, that she may not run at random.

"C. The body of the ship which is formed at both ends scollopwise; in the concavity of each is a pair of bellows, which must be blown when there is no wind.

"D. Two wings which keep the ship upright.

"E. The globes of heaven and earth containing in them attractive virtues. They are of metal, and serve for a cover to two loadstones, placed in them upon the pedestals, to draw the ship after them, the body of which is of thin iron plates, covered with straw mats, for conveniency of 10 or 11 men besides the artist.

"F. A cover made of iron wire in form of a net, on which are fastened a good number of large amber beads, which by a secret operation will help to keep the ship aloft. And by the sun's heat the aforesaid mats that line the ship will be drawn towards the amber beads.

"G. The artist who, by the help of the celestial globe, a sea map, and compass, takes the height of the sun, thereby to find out the spot of land over which they are on the globe of the earth.

"H. The compass to direct them in their way.

"I. The pulleys and ropes that serve to hoist or furl the sails."

A REVIVAL OF THE AVESTA AND PAHLAVI LANGUAGES,

We are indebted to the secretary of the Parsee Punchayet of Bombay, for a number of books issued during the last few years in the interest of the Parsi religion. Within the last few years the University of Bombay has introduced into its curriculum the Avesta and Pahlavi languages to be chosen by the students jointly as one of the elective language courses, of which two are required for matriculation. Avesta is the language in which the sacred books of the Parsis were originally written, and Pahlavi was the vernacular into which the sacred writings were translated during the Sassanid dynasty (third to seventh centuries). When the requirement was made by the authorities there was no appropriate series of text-books for beginners in these languages, and the trustees of the Parsee Punchayet Funds and Properties undertook to provide from the Sir J. Jeejeebhoy Translation Fund such a series and entrusted its preparation to Ervad Sheriarji Dadabhoy Bharucha, who has written a series of three courses of *Lessons in Avesta* (Bombay, 1907-1908), and *Lessons in Pahlavi-Pazend* (Bombay, 1908-1909), suited to the needs respectively of the fourth, fifth and sixth grades of Bombay high schools. The same scholar has undertaken the publication (financed by the same foundation) of the texts of Sanskrit writings on the subject of the Parsi religion. There are to be seven parts under the collective title *Collected Sanskrit Writings of the Parsis* (Bombay, 1906). In like manner the trustees of the Parsee Punchayet Funds and Properties have arranged for the publication of "Persian Texts relating to Zoroastrianism," of which *Saddar Nasr and Bundelesh* have been edited by Ervad Dhabhar (Bombay, 1909); and also *Pazend Texts*, collected and collated by Ervad Edalji Kersaspji Antia (Bombay, 1909) who has also prepared a new edition of *The Vendidad* (Bombay, 1901), which is the

priestly code of the Avesta. Another line of work undertaken by this enterprising board is the reproduction of facsimiles of various Iranian manuscripts through the Photo-zincographic Department of the government. Some of these are provided from the funds of the Sir J. Jeejeebhoy Translation Fund, and others from a Victorian Jubilee Pahlavi Text Fund which was raised by the Parsi community of Bombay to commemorate the jubilee of Queen Victoria in 1887.

Sir Jamsetjee Jeejeebhoy was a very wealthy Parsi merchant who lavished large sums upon various institutions for the benefit of his less fortunate brethren. His charities and public munificence in the city of Bombay became widely known, and in 1842 he was knighted by Queen Victoria. The whole Parsi and Hindu population felt honored that one of their number should receive this mark of royal favor. By way of congratulation his native friends offered him 1500 pounds as a testimonial of their regard, as a subscription towards a fund "to be called 'The Sir J. Jeejeebhoy Translation Fund,' to be vested in trustees for the purpose of being appropriated to defraying the expenses of translating into the Guzeratee language such books from the European and Asiatic languages, whether ancient or modern, as may be approved by the committee, to be by them published and distributed gratis, or at a low price, among the Parsee Community in furtherance of the education of our people." The modesty and public spirit of India's first knight is shown in his reply in which he said that he felt deeply gratified that he had "unconsciously been the means of exciting so signal a mark of the good feelings of England towards the people of India." He adds: "I of course feel flattered and proud of the distinction conferred upon me, but no merely personal feeling of gratification would have given me the delight I experience in the kindly feeling towards India and her children evinced in the late gracious act of our beloved sovereign." In the same speech he announces that he will add the sum of 30,000 pounds sterling for the same fund.

Sixteen years later Sir J. Jeejeebhoy was created a baronet, and this title will belong to his descendants as long as India claims England as sovereign. The first baronet of India died a year later in 1859, leaving three sons and a daughter. The daughter is one of the few native ladies of the older generation versed in the English language. Of the 250,000 pounds given to Bombay by this one citizen for purposes of public charity and benevolence, only one institution was exclusively for the benefit of the Parsis; the rest was given to the entire community, for Hindus, Jews, Christians, and Mohammedans as well. A little biography, entitled *The First Parsee Baronet*, was published in 1866 at Bombay by Cooverjee Sorabjee Nazir. Though written in a tone of extreme adulation it makes very interesting reading.

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STRANGE FATE OF IDOLS.

Reverence for statues of gods and saints which belong to a faded faith is not uncommon in the history of religion. Prof. Frederick Starr sent us some time ago the photograph of an ancient Mexican idol, which continued to be worshiped by the natives after their conversion to Christianity. Lately.